The ROUND ROBIN

A Bulletin of Contact and Information for Students of Psychic Research and Parapsychology.

Published by N. Meade Layne, M.A.
Three-Six-One-Five Alexia Place,
SAN DIEGO, 4, California.

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M E M O R A N D U M F O R A N Y B O D Y !

The primary aim of the bulletin, as our cover page indicates, is to be of service to students of Psychic research and parapsychology -- particularly here on the West Coast, where there is no publication on these subjects.

That does NOT mean that we are not hospitable to other paranormal data also, such as are found in Illuminism (occultism and mysticism), including Spiritualism.

As has often been pointed out, by Dion Fortune and others, the need of our time is for scientists with occult training, and occultists with an adequate scientific background.

Illuminism is the Science of extended consciousness; parapsychology, psychic research, spiritualism and spiritism are rigidly factual in their basis. The last two are religionistic in their bearing, and the illuminism confirms their findings. Philosophy integrates the total of human knowledge; and, as for science, every fact available to mankind is its actual or potential concern.

All these are interrelated as intimately as are the faces of a cube, or root with stem and branch, or inside with the outside of a cup.

We have all to specialize, more or less -- but whoever boxes himself in, tries to find the whole truth inside his box, knows nothing of other approaches to knowledge or is merely contemptuous of them, is working with only one hand and hopping on one foot, when he doesn't need to.

Our idea is, to be ecclectic, highly receptive, at the same time discriminative and critical. Nobody can do that in a way to please everybody, perhaps anybody else. But so far as this IDEAL is concerned, we think everybody who reads the Round Robin at all will agree with us.

THE POWER TO CONTROL THE ATTENTION:

[2]

This is perhaps the most important of all human possessions, underlies the whole of the learning process, conduct, social adjustment. And it's the

one thing which is NOT taught, per se, in the schools or anywhere else. We give the pupil a book, tell him to "put his mind on it" -- or else! Learn your lesson, your trade, your business -- or else! And a thousand shortcuts and simplifications, but not a single word on how to manage one's own mind!

One would think, there was no such thing as a science of mental control, in itself, apart from books, skills, jobs. And that all the learning of the psychologists included no such discipline, that the most ancient wisdom of humanity knew nothing of it.

Each human mind has its "universe" of capacities, but within that limit can master anything, IF there is sufficient attention control (concentration, application, power). But the teachers of this Art would have to begin on us about the time of the first spanking -- if there were any teachers who had themselves been so taught.

All pain, many diseases, most physiological processes respond to the attention we give them. Attention is the same thing as consciousness, and pain is a state of consciousness; if you're not aware of a pain you simply don't have it. If we could control attention, or consciousness, pain would vanish from our experience.

We don't say that such complete mastery is possible to the average human being; we say it has been achieved by a few, is theoretically possible for everyone, could be attained in large measure by everyone, IF attention control were systematically taught us from childhood.

We wonder if in the whole enormous field of occidental pedagogy, educational theory and practise, there is a single book devoted to attention control, as a subject per se and basic to everything else. . . If there is, it's a casualty or a refugee. And with very few exceptions, writers on "Education" are incomparably tedious, repetitious, and inane. If the teachers paid any real attention to them, very few of their pupils would ever learn anything.

We could go on defending and elaborating this thesis of ours for a thousand pages or so; mega biblion, mega kakon! But nobody would take any interest and it's a terrific job anyway. But we wish somebody, both competent and distinguished (Gerald Heard, for instance) would take it over; have to call it the Education of the Future, maybe. There's a helpless minority, we feel sure, who understand what we're talking about.

VITALITY GLOBULES AGAIN

We have a note from Duke University; the psychology department there would like to have any "report" giving "experimental evidence of the v-g's." That's another way of saying they never heard of the matter; have some doubts whether it's worth hearing about.

And we suppose, by "experimental evidence of existence" they mean instrumental registration of the objective (paroptic) existence of the v-g's (as, by photography). About 7 people out of 10 can see them easily, which shows they exist as a visual phenomenon (no "report" necessary) -- but maybe that's not "experimental" and not "evidence". And we haven't been able, so far, to photograph them -- so that's that!

Also a letter from the ASPR Journal, friendly and interested. The editor never heard of v-g's, can't see them yet but hopes to, wants to know if only Californians can see them. That's in all seriousness; editor thinks there might be a peculiarity of climate, but admits the idea may not wash -- and it won't. Doesn't understand how the v-g's have escaped notice so long -- and we don't either. Still, it's not too mysterious; you see what you are looking for, and conditions for seeing the v-g's are somewhat specialized. It took many centuries for man to discover the circulation of the blood, and modern "Science" still doesn't believe Something raps on tables when there's no crooked medium there to do it.

We're getting annoyed about this v-g business, because so many people go out and take one look at the sky, say "Nope, I don't see anything," and so give it up. We really want everyone who reads this bulletin to look for the globules, do it in the right way, and let us know the results, so we're going to give directions all over again:

Imprimio, the best way is to turn one's back to the sun, look toward a patch of blue sky, and then note that area of air about 5 to 10 feet ahead of you. DON'T keep the attention on the sky, and DON'T focus too strongly on the interspace. Let the eye muscles relax, and notice the appearances in the area indicated. Some observers say, focus the gaze in the air, 5 to 10 feet ahead, and that's all right too,

just so you don't try to hold a single point too strongly. It may take a few trials, sometimes a good many, but it's only a knack of eye accommodation. And don't make hard work of it.

What you will see, is a great number of darting points or specks. They're translucent, but sometimes one will look dark, almost black, for an instant. Often people see them as whitish, sometimes like tiny lights. Sometimes they look yellowish or brownish. They're always in rapid, darting, angular motion, in all directions. There might be 25, 50, 100 of them in sight at the same time. Each one, please note, flashes in-and-out of visibility; you can't follow its course for more than (say) an inch or two or three. They're like gnats, microscopic and translucent, or whitish, each one on its own course. There's no drift or swarming or change in density of distribution. The movement of the eye or eyelid does not affect them.

That leads us to say again, NO, they are NOT muscae volitantes, dancing flies in the eyes, or any of the transparent disks, rods, straws and so on that everyone sees at times, and which are due to foreign matter in the eye. Nearly everyone, looking for the v-g's for the first time, sees these other appearances and gets sidetracks. Physiologists and oculists and opticians and their kin know all about these, and about seeing "tear-drift," and defects of vision which give odd results. None of these has anything to do with the vitality globules, and if we have to explain this again we shall have hysterics or something. The v-g's look just the way we have described them and NOT like anything else.

Now, you may see them the first time you try, but a physicist we know had to try every day for a week, then suddenly saw them easily and clearly. [4]

What we want to know is:

- Can you see them?
- How long before you succeeded?
- What do they look like, to you?

That last point, because there is some variation in color or brightness, such as has already been described. If you find any special conditions for seeing, of time, place, light and so on, please let us know. If you have ever seen any reference to them, pass it along to us. We never came across but one, a Theosophical writer, who said they were well known to Hindu psychologists, and that they were units of solar

and vital energy; we got the name "vitality globules" from him, use it for lack of any other. But there's nothing mystical or occult about the mere process of seeing them. Our object, for the present, is merely to confirm our belief that 3 or 9 people out of 10 can do so, and that it's a normal eye function, no clairvoyance, illusion, auto-suggestion.

But why all this bother about so trifling a matter? Well, it's a "baby" phenomenon right now to most people, not much use at the moment, but who can tell what it may be when it grows up. If these v-g's are objective, paroptic entities, the physicists ought to have some explanation for them; if they're entoptic only, it's up to psychologists and physiologists. All observers we know about think they're objective. And Dr. Haley, along with others, thinks they are affected by the human aura. The aura has magnetic properties, is deflected by magnetic field; maybe the v-g's as "energy units" have a similar nature. Maybe that accounts for their occasional bright and shining look -- they may "light up" when in the auric range. Dr. Haley (again) thinks they are connected with the entoptic lights and with the objective lights seen in seance work; he probably knows more about them than anyone else, and we haven't even begun to explain his position.

THE OCCULT REVIEW is a very small magazine, 35 pp., published by Rider & Co., of 68 Fleet St. London, E.C. 4. price 4/6 per year including postage, or International News Co., 131 Varick St., New York.

The January issue has articles called Witchcraft, the Magical Dance, Psychism and Reality, Egyptian Rites of Initiation, The Gnostics, Phenomena of Subjective Vision, two or three others; and lists 9 – 10 forthcoming books from Rider, some of which look interesting.

There's one by Montague Summers on MAGIC, another by Lord Dowding on spiritualistic investigations, others by competent occultists.

The REVIEW is not its former self by any means; along about 1935 it incorporated the LONDON FORUM and was a first-class occult magazine until war time; but maybe it will make a real come-back before long.

- CARBON FORCE – - VITIC -

The following quotation is from a book called "Dynamic Power of the Inner Mind" (Doubleday, Page & Co., 1924). Brown is discussing the subject of Vitic and quotes from the "Origin and Problem of Life" by A.E. (Professor) Baines, (Dutton & Co.). The quote from Baines follows:-

"My knowledge of a new force called Vitic came about in a curious way. Years of resident in Egypt had created interested in Egyptology, an interest which upon my return to England drew me not infrequently to the galleries of the British museum. ... I noticed that a statue of one of the priests was shown holding a cylinder in each hand, my curiosity was aroused and I determined an investigation ... also, the statue of the royal Nen-Kheft-Ka is shown holding a rod in each hand, much in the manner that a runner holds corks.

"In my belief these rods were symbolical; but of what? The keynote of the Egyptian character was perhaps sensuality, but more likely virility. Inquiry elicited the fact that nothing was known of the purpose or meaning of the rods. ... Years of experiment followed in the effort to discover *something, which, when held in the hand, would beneficially affect the nervous system*. Finally it was found, by accident, in CARBON.

"Hard carbon such as is used in arc-lamps will give out a certain amount of force, which, experience has taught us, is not to be distinguished from nerve force. But if the carbon is specially hardened, the force evolved by it is greatly augmented and the rod becomes a real source of power; a power which is so readily absorbed and stored by the unipolar ganglion cells that a five-minute charge remains effective for at least 12 hours."

(Professor Baines continues, and quotes Robertson) "In his studies in Electro-Pathology, Dr. White Robertson, writing of my hypothesis that an electric wave is not simple but compound, says "That the second suggestion is not far-fetched is suggested by a recent discovery of Baines that ... a new force has been found to reside in (hardened) carbon, which can be conveyed to and stored in the body for a period of several hours by simply holding these in the hand, with the result that subnormal galvanometric deflections are enormously enhanced; and

already we have been able to observe gratifying changes in cases of nervous breakdown apparently by increasing the nerve charge through these new carbons. What this force is we do not yet know, nor is it known to the eminent physicists and physiologists to whom we have demonstrated it. It is not magnetic. And it differs from an electric charge in that it is not really diffused, but is, as registered by the galvanometer, stored probably in the unipolar ganglia of the nervous system."

(Baines continues, quoting Dr. J. Horne Wilson) "In an article in The [6]
Practitioner of June 1914, Dr. J. Horne Wilson wrote of this discovery of mine: "In this connection (nerve deafness) I may mention that a rod of carbon, which has its molecular condition altered in a similar way to that of iron when it is converted into a magnet, has a most remarkable effect on the body deflections. If held in the right hand, it produces an off-scale positive deflection, and an off-scale negative if held in the left hand. If held in contact with the right side of the body for five or ten minutes it makes the hand-to-hand deflections strongly positive, and has exactly the opposite effect if held in the left side of the body. What this force is I do not at present pretend to say, but it has a marked influence on the electrical condition of the body, though no direct influence upon the terminals of the galvanometer. It evidently charges the body with a force akin to nerve energy, as it is retained for a much longer period than electricity is.

(Baines continues, still quoting from J. Horne Wilson) "In the Medical Times of July 25, 1914, the same author wrote of the carbon rods: 'This form of energy will ... when suitably applied, raise the nerve currents to normal.'"

"'The rod will when held in the right hand act as a stimulant WITHOUT ANY DEPRESSING AFTER EFFECT, and in the left hand as a SEDATIVE. Under its stimulating influence the nervous system generally is benefited; mental fatigue RAPIDLY DISAPPEARS and morbid conditions such as neurasthenia, insomnia, and feeble action of the heart RAPIDLY YIELD TO IT.

"'The second cylinder shown in the left hand of Nen-Kheft-Ka was probably of minor importance, and was not of the nature of Carbon, as that would have neutralized the charge. It was, I have no doubt, fashioned from a piece of magnetic iron ore.

"'Magnetism applied to the left side of the body stimulates the heart section, but only so long as the body remains within the magnetic field. The properties of magnetic iron ore – and perhaps these properties – were known to the Chinese in

olden times, and also to the earlier Greeks, who, as likely as not, gained their knowledge from the Egyptians.

"'If two rods are held, carbon in the right hand and a permanent magnet in the left, the effect is accentuated ... that of the carbon endures for some 12 hours, that of the magnet ceases upon relinquishment ...'"

Now all of this looks like something maybe important. As far as the set-up in the galvanometer deflections is concerned, anyone can verify it for himself, if he has a suitable galvanometer; we carried on a number of experiments with very good results. Why has the whole matter been allowed to lapse? We suspect another outlaw phenomenon, something not quite orthodox, and hence cast into outer darkness. We wrote it up on the "Fortean", a while back, and Mr. E. C. Krieger, an Ordinance engineer, got interested, is doing a little investigating for himself. But he wants (and so do we) the following material:

- the "Studies in Electro-Pathology" by Dr. White Robertson, referred to above. Exact title and publisher not known to us.
- "The Practitioner," for June 1914, containing the article by Dr. J. Horne Wilson
- "The Medical Times" for July 25, 1914, and
- "The Origin and Problem of Life," by A.E. Baines.

If anyone can help us locate this material, it may save a great deal of work. We won't elaborate on Mr. Krieger's experiments yet but may be able to get him to give us a report at the right time.

We can say, however, that Mr. Krieger thinks this "Vitic" is a magnetic phenomenon, in some way and degree, and in this connection he gives us an important item, not absolutely vouching for it, but as "reported". We quote him in substance:

"A refugee, Felix Ehranhaft, has purportedly demonstrated the actuality of what has ever been merely a mathematical tool – the magnetic current as the partner of the electric current. We need a permanent magnet, made it work by simply putting the poles through a U-tube with sulphuric acid and water; naturally, [7] H is evolved, but more H appears in one leg than is due to chemical action, and O was found mixed with the H in the other leg. And the strength of the magnetic was found to have decreased -- something thought impossible."

We don't need to point out the importance of this, if correct. And we earnestly hope some of our readers will take an active interest, maybe write to Mr. Krieger (in care of this editor for the present), maybe tell us where and how to find the printed material listed above -- and by all means let us know if you have ever heard of the matter, seen any reference to it.

And meanwhile, maybe it would be worthwhile to experiment with the therapeutic effects, as set forth by Dr. Wilson; we have had some rather remarkable reports along this line.

Of course, this is the moment for everyone to begin talking about auto-suggestion, and equally of course, we don't rule it out; we encourage it just as the most learned M.D. does with his "sugar pills". But what we hold fast to, is our trustworthy galvanometer: the deflections ARE stepped up in most instances, and some kind of energy is stored in the body, whether the patient knows or does not know the purpose of the experiment -- and you just can't work on a galvanometer by direct telepathic suggestion.

Another book wanted by one of our readers is Behanan's "YOGA, A SCIENTIFIC EVALUATION."

Who knows where to get a copy?

QUIPS OF CHARLES FORT

"I do not know how to find out anything new without being offensive."

"These are extraordinary occurrences, and conventionalization cloaks them, and the more commonplace the cloakery, the more satisfactory."

"When we come upon assurances that a mystery has been solved, we go on investigating."

"No scientist has ever upheld a new idea without bringing on himself abuse from other scientists. Science has done its utmost to prevent whatever Science has done."

"I don't know to just what degree my accusation, in these matters, is of the laziness and feeble-mindedness of scientists. Or, instead of accusing, I am simply pointing out everybody's inability seriously to spend time upon something, which according to his preconception is nonsense. Scientists in our data have been like somebody in Europe, before the year 1492, hearing stories of lands in the West, going out on the ocean for an hour or so in a rowboat and then saying, "Oh hell! there ain't no America."

PRE-COGNITIVE TELEPATHY

[8]

"Psychic Observer" for 2/25/45 prints a clip from Buffalo Evening News, an article by Russell Lanstrom, A.P. correspondent, about pre-cognitive telepathy tests: "experiments conducted for three years by S.G. Soal of Queen Mary College, University of London," and said to have been observed by several "eminent scientists." Cards inscribed with animal pictures were stacked face down before the "agent", and the percipient was in another room. When the agent picked up a card and looked at it, the percipient "guessed" what the next card would be (not yet turned up). The percipient could not do this correctly unless the agent looked at the preceding card each time, and so apparently was not seeing the stacked cards themselves (clairvoyant), but only via the agent's mind.

Otherwise put, suppose we have a stack of cards numbered 1 to 50 and they happen to be stacked in some such order as 9 – 3 – 7 – 14... The agent has to read card 9 before the percipient can read card 7. Dr. Soal's view, if we understand the report, is that "a future mental event is here affecting the present situation."

But we are not quite clear about this inference. The only future mental and physical event involved is the next turning up of a card. The picture on card 9 comes into consciousness of the agent, and at that moment the percipient has a vision of a card 3. The relation of the two effects is a mystery, but why assume that it is the future turning-up of card 3 which affects the percipient? If the knowledge comes from the agent's mind, it is, more plausibly, his subconscious knowledge of the

order of the cards in the stack; he has it now, in the present moment. The turning-up of card 3 and the agent's conscious observation of it, are "really" future in our time measurement; but card 3 exists in the present, and the picture on it may be known in the present, to anybody, subconsciously.

But then, what about any right prediction? If I predict that on the 10th, try with the dice you will throw 5 sixes, and you do so – is it proper to say that is a future event affecting the present? – that is, that the 10th throw yet to come affects my present consciousness and knowledge. Or that my present consciousness picks things out of the "future" much as it can out of the past, not by memory but thru some other type of action. The card and the picture on it existed in the present, and could be known and seen; but the fall of the dice is a "future" event, not yet happened.

There is some kind of integration of the future and present, on some level of awareness -- and that seems about as far as we can go.

About this Psychic Observer: it's a spiritualist publication, Lily Dale, N.Y. twice a month, $2.00 a year. It has a religionist slant, of course, but we think it does a good work, and we take it ourselves and send a few copies around. It gives some idea of the spread of spiritualistic ideas via the cinema, novels, plays, opinions of celebrities and other media, gives a little attention (not much) to psychic research, has a book list, each issue, of from 700 to 800 titles. The editors don't – of course can't – sort out very accurately the mediums and psychics they publicize.

We're still curious about the balls of Fire; we mean those hanging at the wing-tips of planes, sometimes floating around in sets or formations. The enemy-device idea sounds like nonsense, so far, and if they are atmospheric electricity or similar phenomenon, why never reported before? Electrical effects are common around planes in storms or unusual weather, but nothing like this. Apparently they have done no harm, no good to airmen's nerves either, but we still want a workable explanation.

"There Was A River" is an admirable piece of reporting. Probably all readers of this Round Robin have read it; if you haven't, you should. It's the life story of Edgar Cayce, by Thomas Sugrue, and a detailed and intimate picture of one of the most remarkable clairvoyants (if that's the right term) of History.

Edgar Cayce ran the usual gauntlet of misunderstanding, persecution and abuse by medical men, ignorant and bigoted people of all classes. But he lived to do a great and useful work, and is mourned by many thousands of devoted friends.

The clairvoyant power was extraordinary. Cayce would enter a form of trance, and would then "pick up" a vision of his patient, anywhere in the world, give elaborate details of the physical condition and of the required treatment. This last was highly ecclectic; many medicines were prescribed, as well as all kinds of therapeutic treatments, and there's an enormous mass of data on the cures affected.

Finally, in 1931, the work was organized as the Association for Research and Enlightenment, at Virginia Beach, Va., where its headquarters still are. It's a non-profit organization for "scientific and psychical research."

What its future activities will be, following the recent death of Mr. Cayce, has not yet been made definite; we understand there is hope of finding a clairvoyant of somewhat similar abilities. We hear that a member of the Association will be in San Diego before long, and we may obtain more information on this point.

TRY ANYTHING ONCE

There are 231 remedies (?) for hiccups, which is evidence enough that none of them work all the time, and here's the 232nd.

A scientist tells us grandmama told him, spread out your fingers, both hands, bring their tips together slowly; when they touch, hiccups stop. He forgot it for 25 years or so, then remembered and tried it, and it worked, told it to two other people, and it worked.

He told it to a school teacher with a hiccupy brat, and it worked, frightened the kids like witchcraft.

Well, there's some kind of auric emanation from the finger tips; It's even been photographed, according to CORONET, and you can see it if you know how; maybe there's a nerve area or some similar obscure effect. At any rate, like Huxley, we're too sceptical to deny anything. Everybody try it, please, and let us know.

If you want to get hiccups for the purpose, we can advise on that too.

THE TREE OF LIFE

[10]

We're going to include in this Bulletin, a diagram of the Otz Chiim, or the Tree of Life, or the Tree of the Holy Sephiroth (as it is variously called). We're not carrying on any propaganda for esoteric Qabalism, but this great glyph or composite symbol should be better known. We think it's the first thing of its kind, the human mind has ever produced, and a meditation system of extraordinary power. It's a system of categories, but much more a psychological method than a body of doctrine. We print it as a matter of information, for those who are interested and since encyclopedias and Theosophical literature give almost no correct information on it.

The only work giving a systematic modern exposition is "THE MYSTICAL QABALAH" by Dion Fortune (Williams & Norgate, Ltd, London, 1935). But the TREE OF LIFE, THE MIDDLE PILLAR, the Art of true Healing, and the GOLDEN DAWN volumes, all by Dr. Israel Regardie, contain a wealth of information on the same subject (Aries Press, Chicago for the last 3 volumes, and Rider and Co., London, England for the first).

The Ten Holy Sephiroth stand in 3 vertical "Pillars"; on the right the Pillar of Mercy, on the left the Pillar of Severity, in the center the Pillar of Mildness or Equilibrium. Seen thus, the Tree represents the Macrocosm; but when representing the

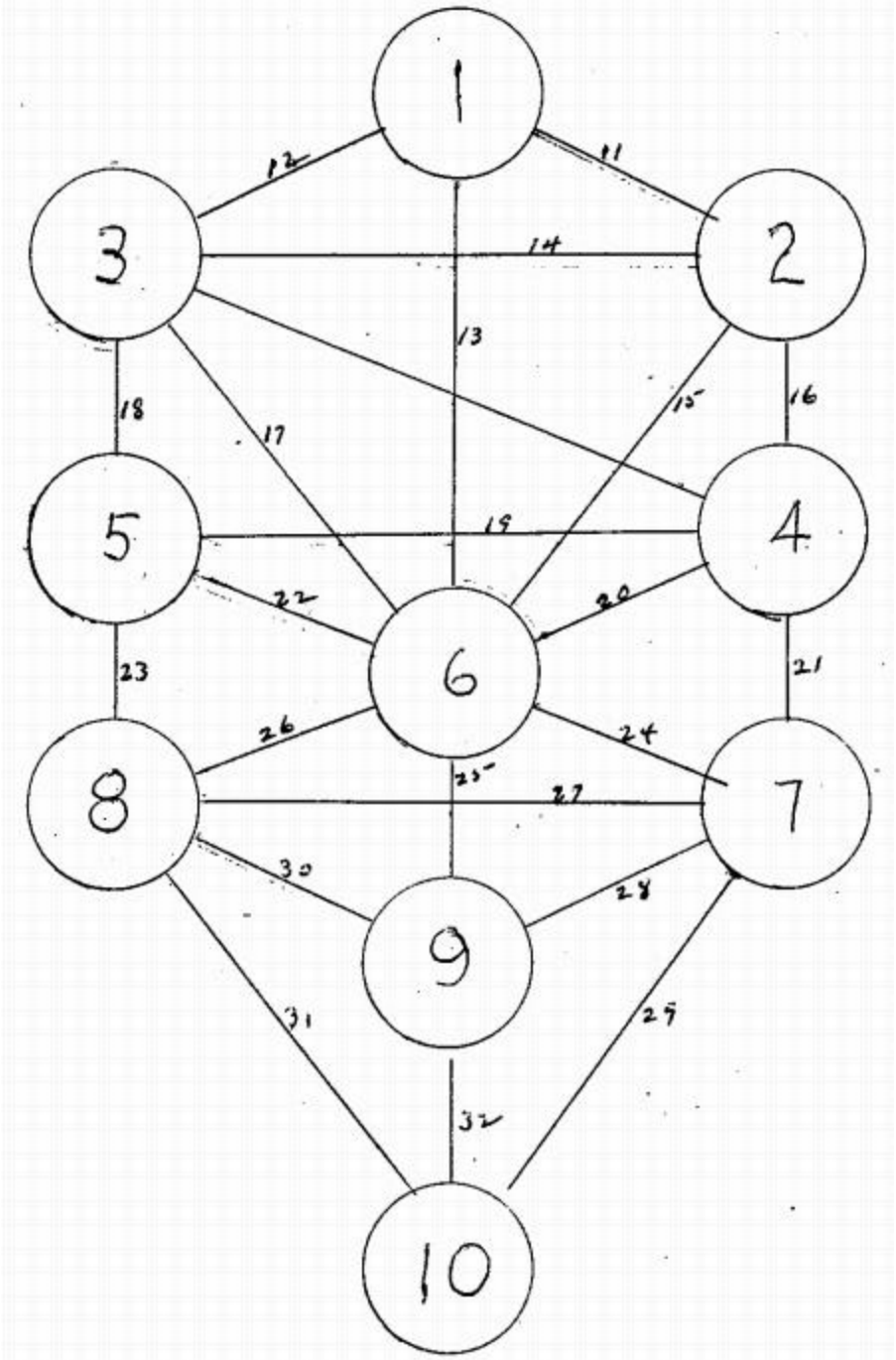
Microcosm (the nature of Man) it stands as if one turned his back to it, so that the Mercy is on the left and Severity on the right.

Severity is negative and feminine; Mercy is positive and masculine. But each Sephirah is negative to the one from which it issues, and positive to the one which it emanates. The Pillars are the positive and negative forces of Nature, free force and form, destruction and construction. The Sephiroth of the Middle Pillar represent levels of consciousness, and the planes of existence on which these forms of consciousness function.

The zigzag line which goes from one Sephirah to another in the order of their number, is the Lightning Flash, or the Descent of Power. It represents the order (not necessarily a time order) of the Emanations. Its source is in Kether, the First Moved, and it descends to Malkuth, which is the level of brain consciousness.

The Sephiroth themselves are not places, but phases or aspects or emanation. On the left, Severity corresponds to Yang and Pingala; on the right, Mercy corresponds to Yin and Ida.

Behind Kether (not represented on the diagram) abides the Great Unmanifest, the Infinite Negative Light -- Him of Whom Naught Can Be Said. "The Limitless Ocean of Negative Light concentrates a Center." Then this "movement", or dynamism, is named Chokma, the 2nd Sephirah. And as the free dynamism becomes tied in interlocking stresses, and so assumes "form", it is represented by Binah, the 3rd Sephirah or condition of the primitive emanation.



THE TEN HOLY SEPHIROTH, THE 22 PATHS,

AND THE DESCENT OF POWER

And on the Tree are 3 "Trinities". 1, 2, 3 for the Supernal Triangle; 4, 5, 6 form the Ethical Triangle; 7, 8, 9 form the Astral Triangle. [12]

And every Sephirah of the Tree, and every thing represented and included by these 10 categories of Being, is related to every other thing or force; so that the whole Glyph is a mass of interlocking and counter-balancing forces.

There is no force or thing in the Universe which does not find its proper place and representation upon the Tree; and once we have placed it rightly, we begin to see its manifold relationships.

The unfolding consciousness of the adept rises out of the darkness of Malkuth-Erthe, to the Astral Sphere of Yesod, and thence still upward along the Path of the Arrow, which is the Central Pillar -- even to Tiphareth whose name is Beauty -- even perhaps to the blinding white radiance which lies beyond the Abyss, at the borders of Kether.

The key to meditation on the Tree is the symbol; for by symbols the unfolding consciousness is led from one level to another, and by them the adept walks in the Unknown on a sure Path of his own choosing.

The PATHS of the Tree are shown by the lines connecting the Sephiroth; they are subjective and microcosmic, and the major trumps of the Tarot fall upon them.

Now each Sephirah has:

(a) its Title, (b) its Magical Image, (c) its God Name, (d) an Archangel (a personalized aspect of the Creative Energy), (e) an Order of Angels, (f) a material manifestation, (g) a Spiritual Experience, (h) a Virtue and (save for Kether) a Vice, (i) a correspondence in the microcosm (the human body), (j) a symbol, or symbols, (k) a correspondence in the Tarot cards, (l) an existence in the 4 worlds and a characteristic color in each.

I. KETHER, the Crown. Image, an ancient bearded King seen in profile. The God-Name is Eheieh (I Shall Go). The Archangel is Metatron. The Order is that of the Holy Living Creatures. The manifestation is the Primum Mobile. The Experience is Union with God. The Virtue is Attainment. The correspondence in the body is the cranium. the symbols are the Point, the Crown, the Swastika. The Tarot Cards are the Four Aces. The color is white brilliance, flecked with gold.

II. CHOKMAH (Wisdom). Jehovah, Ratziel. Auphanim. Mazloth (the Zodiac).

III. BINAH (Understanding). Jehovah Elohim. Tzaphkiel. Aralim (Thrones). Shabbathai (Saturn).

IV. CHESED or GEBURAH (Mercy). El. Tzadkiel. Chaamalin (Brilliant Ones). Tzedek (Jupiter).

V. GEBURAH (Strength). Elohim Gibor. Khamael. Seraphim (Fiery Serpents). Madim (Mars).

VI. TIPHARETH (Beauty). Tetragrammaton Aloah vs Daseth. Raphael. Malechim (Kings). Shamesh (Sun).

VII. NETSACH (Victory). Jehovah Tzabaoth. Haniel. Elohim. Nogah (Venus). [13]

VIII. HOD (Glory). Elohim Tzabaoth. Michael. Beni Elohim. Kakab (Mercury).

IX. YESOD (Foundation). Shaddai el Chai. Gabriel. Kerubim. Levannah (the Moon).

X. MALKUTH (Kingdom). Adonai Maleck or A. ha Arotz. Sandalphon. Ashia or Souls of Fire. Cholem ha Yesodoth or Sphere of the Elements.

So, in these notes, we have touched the great Glyph as if with the tips of our fingers, giving scarce a hint of its inexhaustible potencies. And in closing, we quote from Dion Fortune, perhaps its best modern expositor:-

> "The Universe is a thought-form projected by the mind of God, and the Qabalistic tree is like a dream-picture arising from the subconsciousness of God and dramatizing the subconscious content of Deity."

- LOAVES AND FISHES -

Someday, with Dr. Haley's permission, we're going to review "Modern Loaves and Fishes" or make extracts or a synopsis of it. The substance of its title article is, that one can sometimes put twelve pieces of bread into an empty jar and presently take out (say) 14. This surprising performance, of idioplastic creation, with many

variations and strange related happenings, has been going on for more than a decade -- that is to say, once or twice a week, in the presence of educated and responsible persons.

Now, this is getting serious. If it goes on in this way, some day official science, orthodox religion, the alleged intellectuals, psychologists and even psychobiologists will have to do something about the findings of psychical investigation. One reason is, that the phenomena are no longer discredited by their origin; that is to say, they are no longer observed only by "half-witted" spiritualists and explained solely by fraud and delusion, but are vouched for by people of competence and distinction. This situation is not wholly new, but it is getting worse rapidly. Incompetence, deceit, and self-interest cannot be alleged against Dr. Haley and his associates, nor against many other similar groups.

There is a good deal of evidence that material particles can be affected by mental or "psychic" energies, just as there is for most of the outlaw phenomena of spiritism; the conspicuous and depressing fact is, that the science, the intellectualism, and the orthodox religious thought of our time can do nothing with these facts, can neither confute them, nor draw useful inferences, nor even make honest and competent investigation. That is, of course, a generalisation, since it is the heterodox minority which is forcing the issue.

Of course, the work of enlightenment goes on, albeit very slowly. Whole books full of indignation have been written about the perversity of scientists and the intolerance of religionists; all of them have done some good, apparently not much. Men like Crookes, Lodge, Richet, Schrenck-von-Notzing have merely been outlawed, all lesser believers consigned to the lunatic fringe. And one would suppose that orthodox religionists would welcome an experimental proof of survival more than anyone else; on the contrary, they are the most rabid and intolerant. On the other hand, these truly orthodox are, hopefully, a diminishing quantity.

As a phase of cultural history this whole situation is extremely interesting, at least to the observant few, though no first class mind has yet attempted to deal with it. Spiritualism reared its infant (or shall we say ectoplasmic) head, almost in the same hour with the birth of modern science. The history of these two, of the spread of spiritism, Theosophy, Rosicrucianism, Qabalism, New Thought, Christian science, Eastern Yoga and metaphysics, psychical research, the Freudian psychology and its related schools, the smug self-sufficiency of scientific thinking, its progress and retreat, the abandonment of the 19th century certainties, the new concepts of [14]

matter, the "appalling subjectivity" and mysticism of the modern speculative science, the pioneers and rash adventurers (say, from Zollner to Professors Rhiner, Carrel, et al.), the pious indignation of religionists, the shoddy materialism of intellectuals and polloi alike, and their childlike credulities as well; the Radcliffe renaissance or screen and stage and print of the last two decades; the slow integration of hostile forces, opposing ways of thought, the first faint rays (or now grown strong) of some possible sunrise of future knowledge -- all this, it seems to us, might profitably engage some philosophic historian for at least one fat volume, or perhaps the whole of a five-foot shelf. But when or if such a prodigy appears, let us hope that he has no Mission, does not try to prove anything, that is, to cruse all heads of superstition on the one side, or all the basilisk stare of pseudo-science on the other, but merely to tell the whole story as factually as may be. He would need, in short, an equipment in Occultism, Metaphysics and Philosophy, quite as adequate as in scientific thought and social problems; for this reason, if no other, his coming may be long to wait for.

TIME LOVES ITS CROW

About that article of 2/5/45, Spectral Appendectomy, TIME Magazine made the mistake of saying that the X-ray examination "proved" that the appendix had been removed. Comes then on John D. Singley, M.D. of Pittsburg, informing TIME that the X-ray does not always show the appendix, whereupon TIME offers "red-faced congratulations for *a likely solution of the mystery*." (italics ours).

That's about as pusillanimous an example of unnecessary crow-eating as we have seen for a long time.

Maybe the whole story was a fake, for all we know; but on the basis of [15] reported facts (which TIME must have accepted), we can't find any "likely solution" in Dr. Singley's correction. Does he or TIME, think that a single one of the alleged facts in affected, except the statement that the X-ray proved something it did not?

We won't elaborate on this logod-moros, or 8-year-old kind of thinking. We know how you feel about it, but holding your head under the faucet will help, or a cold compress at the back of the neck.

LAST NOTATION

We have kind words from most of our readers, new names and addresses from some of you, also a few dollar bills and smaller coins; for all of which, many thanks. For the present we think we can get the RR to you at $1.00 for six issues (6 months, 17¢ apiece); that's less than cost, however, and we probably can't keep it up at that price.

If you have recommendation about make-up, special interests, questions, ideas and will pass them on to us, we'll try to get them in. This is supposed to be a kind of Journal Intime, or intimate and personal journal in our French; we're a bit choosy about who has the passwords, too. We would like to print a couple of pages of short communications from Le Cercle d'Klite, meaning everybody who is really interested in what Rouge-gorge is trying to do. Until April, then – – – – – – –

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